1:Franken et al M, G-5 (ca. 1913-1948)1960
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178 624 to disappear, until there are *desas* with one *klihan* and one *pĕnyarikan*, or finally with a *klihan* who is at the same time *pĕnyarikan*. In all this development a force can be detected towards substitution of a monolithic system of village authority for the old bipartite *desa* administration and replacement of the old indigenous set-up by Hindu forms of royal power and religious penetration (in temple administration).

624 This evolution is to be seen in every field. Though in earlier times the *kĕbayans* were the chief officiants in the temples, eventually they had to give way to the *pĕmangkus*, with the villages where *kĕbayans* and *pĕmangkus* are both represented in the village administration forming an intermediate stage. Whereas in earlier times the supreme authority in the village also was in the hands of the *kĕbayans*, in northern Bali (and very frequently in older villages in Karangasĕm) they were replaced by the *pasĕk*,[40] a sole hereditary village head (as opposed to the pair of *kĕbayans*, who had attained their position owing to seniority). An even newer type is the *bĕndesa*, first under the *pasĕk*, then on an equal footing, and finally superior to him. But this village head in turn has had to give way to the most recent functionary, the *klihan*.

[622]

175 This evolution can perhaps best be summarized as follows. Originally the *desa* was divided into two phratries, with one set of functionaries for each phratry and with the highest social authority in the village coinciding completely with the highest priestly function. Then came a tendency towards monism, imported by Hinduism, and as a result a concentration of the village administration in the hands of a single person, as was desired by the Hindu ruler, and in the religious sphere a division of functions between this single secular village authority and the religious officiants in the temples (no longer village authorities).

[615] 624

621 Though even now a large number of villages of the traditional type which have been able to maintain themselves despite every pressure testify to the older Balinese situation, the vast majority of the Balinese *desas* demonstrate that on the village level, as elsewhere, the system of thought is no longer essentially indigenous Austronesian in character, but Hindu-Balinese.